have been absurdly exaggerated. Out of 48 persons who constituted Lenin's administration in 1919, only eleven, or some 20% (not 90%, as is sometimes alleged) were of Jewish birth. The attitude of this group to Judaism, moreover, may be gauged from the reply of Trotsky to a representative Jewish delegation which begged him to resign: "Go home to your Jews. I am not a Jew, and I care nothing for the Jews or their fate."

§vi

Is it possible, nevertheless, to find any common factor in those Jews who were active in public life and some of whose names have been mentioned above? There is the instinctive anti-Semitic reply: that all were a disruptive influence in the State. This, in the face of the names of the Reactionaries, the Conservatives, and the very moderate Liberals which may be marshalled on the other side, is palpably absurd. Nor among the members of this group, so far removed from one another in background, in object, in character and in policy, is there discernible any community of purpose.

One bond of union, only, may perhaps be observed. There seems to have been among them all what may be termed a broad sympathy with the under-dog. The people which had suffered for two thousand years could not fail to feel sympathy with those who suffered in their own day. The children of those to whom the prophets had addressed their message could not but retain some inkling of the ideal of social justice. And so the Jewish statesmen, whether elaborating plans for

Young England like Disraeli, or endeavouring to institute a new order on earth like Karl Marx, all appear to have been actuated by that wide sympathy with suffering humanity which is, one may hope, part of the Jewish heritage.